



OF THE
NON
THEOLOGICAL
SEMINARY
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THE CONVERTED CATHOLIC

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THE PROTESTANT DUTY OF THE
HOUR

HENRY VIII. AND THE ANGLICAN
CHURCH

PASTORAL OF THE MEXICAN
EPISCOPATE

QUEEN ELIZABETH AND CATHOLIC
"MARTYRS"

THE GUNPOWDER PLOT

This number should be of special interest to Roman
Catholics. Please send it to one.

NOVEMBER, 1926

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THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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All persons who subscribe during 1926 will receive the Magazine for one year at the special rate of ONE DOLLAR. This offer is made in Drive for new subscribers, as the subscription has been \$1.50. All sending us two or more new subscriptions are entitled to the premiums noted on back page of the cover.

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EDITORIAL NOTES

Catholic Colonel: Baptist Minister

Colonel Harry Moore, a retired officer of the British army, has recently been ordained to the Baptist ministry in North Carolina. He was converted in Dublin, Ireland, in 1911, under the preaching of Dr. Torrey. He had been for forty-five years a Roman Catholic. He became a lay preacher in the Irish Episcopal Church, but later joined the Baptist Church in England.

What the Roman Church Refused

In an article on "The Mexican Trouble" in "The United Presbyterian," Pittsburgh, Aug. 26, Dr. Rankin quotes the Mexican Ambassador at Washington as saying that the present Government offered to submit the question of education to a commission of seven, three to be appointed by the Catholic Church,

three by the Government and President Calles. This was refused by the Church.

A Curious Misstatement

Dr. Cadman writes in the N. Y. "Herald-Tribune," Oct. 16, that St. Augustine "founded the Christian faith" in England. This is contrary to fact. The missionaries of St. Patrick had taken the Gospel of New Testament Christianity to Scotland and England many years before St. Augustine tried, unsuccessfully, to impose the yoke of Rome on the Bishops of the English Church when he found them.

Curious if True

"The Protestant Alliance Magazine" for September says that in an advertisement on the back page of a wine list from one of the leading and

best-known West End wine merchants, the following appears: "The only liqueur to enter the United States of America—supplied to most of the Royal household and to his Holiness Pius XI."

The question arises, Does this liqueur come in described as "sacramental wine"?

Lutheran Directory of New York

We thank the Editorial Committee of the Evangelical Lutheran Church for a copy of its Directory of this Metropolitan District. Our readers will be pleased to learn that it counts twelve million adherents in this country. It should be remembered that this was the only Protestant body that repudiated, with righteous indignation the insulting Encyclical "Quas Primas" of Pope Pius XI, issued early in this year. Its confessional position is a model that might well be adopted by every really Protestant Church in the land.

The booklet has 84 pages, and copies can be obtained, price 25 cents, from 437 Fifth Avenue, New York City.

New Virgin Mary Image Story

The New York "Times," Oct. 10, says that during the World War a Croatian soldier was court-martialed on a charge of stealing a pearl necklace from an image of the Virgin Mary in an Italian church. He admitted taking it, but declared that in response to a prayer on behalf of his family the statue bowed its head, took off the necklace and gave it to him. The court referred the case to

two Bishops, who said that "such a miracle was within the range of possibility"; so the soldier was acquitted. Upon the verdict of the court being rendered the colonel of the regiment issued this order. "In future no soldier under my command is permitted, under heavy penalty, to accept a gift from anybody."

Tammany Imitates Mussolini

An editorial in the New York "Herald-Tribune," Sept. 29, was headed "Tammany Swallows the State." After referring to the fact that Albany, Syracuse and Buffalo have become annexes to the New York Tammany machine, it says that "thus the old New York State Democracy passes into oblivion." The editorial adds: "Tammany dominates the State organization. Elements in the cities similar to those within Tammany have been affiliated with Fourteenth Street. The smaller cities and the country districts are becoming a mere fringe in Democratic politics. Power in the State is being used and is intended to be used for the glorification of the Tammany idea of politics as a business." And it concludes: "The major question raised by the Democratic Convention of 1926 and its ticket is whether or not the State as a whole is to be appropriated by Tammany and exploited for historical Tammany uses."

It would seem that Tammany Hall has taken a leaf out of Mussolini's book in respect of his abolition of the podesta municipal system of Italy and linking up all the local governments of the cities

The Reason Why

To the readers who may wonder why King Henry VIII of England and Queen Elizabeth figure so largely in this issue it may be said that the Roman propaganda publications that are now flooding the country are misrepresenting these sovereigns rather more extensively than usual. The form of misrepresentation most prevalent is the statement of matters with more or less of truth, but the careful omission of other facts absolutely essential to a proper understanding of the whole matter. This has been true of Henry VIII for years, the chief object being to discredit Protestantism as having been "founded" by him, or inaugurated in England by him, the Anglican Church being represented as being practically created by him. A relatively new campaign has just been started against Queen Elizabeth in order to represent her as a blood-thirsty persecutor of Catholics, like Philip II of Spain and the Duke of Alba were of Protestants. Elsewhere Lord Burleigh, Elizabeth's Treasurer, shows that Catholic priests executed during her reign were not martyrs for the belief in Roman doctrine, but for treason against the Government.

Bishop Reads the Fascist Creed

"The Alliance Weekly" (260 W. 44th Street, New York) in its issue July 31, 1926, gives this "Creed," reproduced in the "Review of Reviews," by Mr. Wickham Steed:

In February of this year, with the consent of the Vatican, Mgr. Gaggia,

the Bishop of Brescia, publicly read from his cathedral pulpit the Fascist Creed and Catechism, taught in the Balilla, or infant training centers organized throughout Italy by Signor Mussolini. It consists of these articles:

1. I believe in Rome Eternal, the mother of my Fatherland;
2. And in Italy, her firstborn;
3. Who was born of her virgin womb by the grace of God;
4. Who suffered under the barbarian invader, was crucified, slain and buried;
5. Who descended into the sepulchre, and rose again from the dead in the Nineteenth Century.
6. Who ascended to Heaven in her glory in 1918 and in 1922 (by the March on Rome);
7. Who is seated at the right hand of Mother Rome;
8. Who will come thence to judge the quick and the dead.
9. I believe in the genius of Mussolini;
10. In our Holy Father Fascism and in the Communion of its martyrs;
11. In the conversion of the Italians;
12. In the resurrection of the Empire. Amen!

On the same page appears this:

"Private advices, also received since this article was in type, reveal the Gospel's peril in Italy as few in England yet conceive it. 'Men have been stoned to death on the streets for selling or giving away Scriptures. All have to bow on one knee as Mussolini passes, and raise the right arm. Postage stamps do not now bear the King's head. It is truly a Reign of Terror.'"

"Terminological Inexactitude"

The other day in the House of Commons a member of the British Parliament called Lady Astor a liar, and when the Speaker called him to order, he said that the lady had been guilty of terminological inexactitude. In "The New York Times," Aug. 1, Father Burke, General Secretary of the National Catholic Welfare Conference, makes several statements to which either of these terms is applicable. He says, among other things, that the Mexican Government "is determined to crush the Catholic Church in Mexico by every means within its power." President Calles declares, however, that any Mexican priest is perfectly free, under the law, to perform any duty of his office in his church or elsewhere. He also says that liberty of religion, liberty of education, liberty of the press, must be championed, cost what it may." In his Encyclical "Immortale Dei" Pope Leo XIII expressly condemned all these three "liberties" as forcing his Church into an "unrightful position." And yet Father Burke has the effrontery to say, further on, that his "Church in Mexico is fighting for the fundamental principles upon which our own country is founded!" It is a matter, not of opinion, but of fact, that the Roman Church is the enemy of every form of civil and religious liberty, and the assertion that it is championing these liberties—except solely for itself—is an excellent example of "terminological inexactitude."

KIND WORDS

Auburn, N. Y.—"Your favor enclosing sample copy of the Magazine at hand. I have read it through and consider it unique in the way it fights the Roman system, and at the same time tries to win to Christ the individual Roman Catholics by showing the better way as taught in their own Version of the Bible. I shall use every effort to make your Magazine known to others as it is a comparative stranger in this section. There are too many sleepy and indifferent Protestants who either join hands with Catholics or do not take seriously what they read when they receive literature such as yours."

Pensacola, Fla.—"I enjoy reading THE CONVERTED CATHOLIC very much, and only wish that it were a weekly Magazine, instead of a monthly, as it does not come often enough. I will try and secure some subscriptions for it, as it is a wonderful, active and fearless Christian magazine."

Quebec, Canada.—"Am enclosing money order for \$2 to renew my subscription to THE CONVERTED CATHOLIC. I wish you every success in your work for the Master and pray for all your workers, and that Roman Catholics may be led out of the darkness of paganism into the light and truth as it is in Christ Jesus."

Grand Rapids, Mich.—"I have your sample copy of THE CONVERTED CATHOLIC and looked through it with very great interest. I noticed in the folder you sent me there is a recommendation by Rev. Dr. David James Burrell. A paper that has his support must be satisfactory to me."

CHRIST'S MISSION SERVICES

On Sunday, Sept. 19, the Editor gave an address on "Conversion—Roman Catholic and Protestant." The topic was suggested by the offer of a Catholic writer in the "Jersey [City] Journal," promising to be "converted to that Protestant Church" that could prove that it was the one to whom our Lord said, "He that heareth you, heareth Me." (Incidentally, these words were not spoken to a "church" at all, but to a group of disciples who were being despatched on a special missionary tour.) Much of what the Editor said will be found in the article on "The Gospel in the Douay Bible," pp. 335-338.

The next Sunday a friend of the Mission spoke on "The Reformation," the substance of his address being given elsewhere.

On Oct. 10, Rev. Dr. Chalmers spoke on "The Cross in the Old Testament."

He told how the cross appeared on the door posts and lintels which God ordered the Jews before their deliverance from Egypt to sprinkle with blood to insure their safety from the angel who destroyed the first-born of every household where this blood was not seen. He also showed that the wood designated by Jehovah for the altar as well as of the ark of the covenant and the enclosure round about these was marked by a cross running lengthwise through its center; and one of the several other traces of the cross in the Old Testament pointed out by Dr. Chalmers was the last letter of the Hebrew alphabet, (Tav) written by the ancients with the sign of a cross. One could not but be interested by the

scholarly way in which Dr. Chalmers traced the cross from the garden of Eden down to the Cross on Calvary.

On October 17 the experience and testimony meeting was a new feature, and proved most interesting. One man, of Irish extraction and formerly a Roman Catholic, said he always tried to attend the service at the Mission when visiting New York, as he feels he owes this to the memory of Father O'Connor, whom he heard in Newark, N. J., when but a young boy. Another former Catholic layman narrated his experience before and after his conversion. He promised to submit this testimony in writing for a later edition of the Magazine. Testimonies given by the ladies were very gratifying and instructive. Dr. Voorhees led the meeting and answered questions.

The Pope Gets a Thrill

"The Jersey Observer," July 29, had a Rome dispatch that said that one of the men present when the Pope was giving audience to a group of visitors remained standing throughout the function. When one of the officials suggested that he kneel like all the others he refused, saying that he was a British Protestant. Although the Pontiff appeared to be surprised he made no comment, but went on his way through the group. Why any real Protestant should seek an audience with the Pope at all is a mystery; but having done so, it was certainly a breach of good manners not to follow the customary procedure.

THE PROTESTANT DUTY OF THE HOUR

BY WHITAKER ANDERSON

Mr. Whitaker Anderson, who has for many years been a good friend and supporter of Christ's Mission and its work, has written a series of articles in "The Christian Intelligencer" (25 East 22nd Street, New York City) on the Eucharistic Congress at Chicago, which we hope that publication will reprint in booklet form. They go into the whole subject not only with the technical skill of a learned theologian, but in a thoroughly evangelical spirit, a combination not always found in the same writer on such topics. The last of these appeared on Sept. 22, and is entitled

The Duty of the Hour

It is now three months since the so-called Congress was held, and both Catholics and Protestants have had an opportunity to appraise its significance. Roman Catholic periodicals have spoken in extravagant terms of the success with which the plans were carried through. They are still awaiting the influx of converts for which they hoped.

Protestant comment has been remarkably sane. Leaders of the evangelical forces have not become panic-stricken in fear of a great movement toward Rome. If we may gather up the prevailing opinion two ideas seem to emerge. The first is that the Roman Catholic Church as an organization is hopeless. It is wedded to its idols. Instead of dropping its idolatrous practises, it seems officially as

determined to run counter to common sense and honesty as ever before. It keeps creating "saints" so that its calendar is overcluttered. It is constantly importing "relics" and exhibiting them as though they had magical power. This was illustrated at the death of the late Rudolph Valentino, the "hero" of two divorce suits in quick succession, for readers of the story of his closing hours were told that Father Leonard "pressed a crucifix containing, it was said, a relic of the true cross of Christ to the actor's lips." To assert that any part of the cross on which Christ was crucified is in existence is a plain hoax. To give it magic power is worse.

It is further indicated by the act of the Pope last December in declaring the "Feast of the Kingdom of Christ," to be observed on October 30th each year. Some Protestants were inclined at first to see in it some worthy significance, but when the Encyclical is read carefully it is found to contain the old fallacy that Christ's Kingdom is manifested only where the rule of the Papacy is acknowledged, and to direct that this feast is to be celebrated by processions where the "eucharistic god" is to be carried, and worshiped; so their initial enthusiasm died, and they felt a sense of shame that such a thing should be proposed as having real Kingdom significance, and worthy of support by Protestants.

In his encyclical the Pope quoted

Scripture at some length—we might wish with more honesty of purpose to know the mind and will of Christ. Some years ago a booklet was issued in Italy, entitled "Is Romanism in the Bible?" in which a challenge was issued to anyone to find one hundred specified Roman Catholic doctrines or practises in the Bible, and offering the equivalent of \$10 to anyone who could prove one of them by Scripture—\$1,000 for the whole. Three editions of this booklet were issued in Italy, a copy being sent to every parish priest, and recently thousands of copies have been circulated in this country. As yet no one has claimed any one of the prizes offered.

The existing trouble in Mexico is a further illustration. The Roman Catholic hierarchy is now openly fighting the Government, rather than promising reformation. The liberalizing of the Roman Church, that many had hoped for, seems as remote as ever, if the attitude of its leaders may be taken as an indication. The Governor of this State may speak of tolerance when sending a message to the Jews on their New Year. Officially Jews and Protestants are heretics and crushed under a load of anathemas. The hierarchy is working by fair means and foul to "make America Catholic," which is not to be interpreted as making America Christian, but as making it a vassal of the Pope.

What, then, is the duty of the hour?

1. It is not to be blind to the situation, but to have our eyes wide open.

The Roman Catholic Church is just as wrong now as it was at the time of the Reformation. If the Reformers were right in their positive and outspoken adherence to their positions, then, as the inheritors of the blessings that followed their sacrificial loyalty, we must have a like perseverance.

2. More attention should be given to the teaching of essential Christian doctrines. Many have decried doctrine as though it can be dispensed with. The contrary is the fact. True doctrine must be placed over against the false. For every wrong and un-Christian teaching of the Roman Catholic Church the evangelical Churches have a correct and tested doctrine. Not only should the correct doctrines be taught, but the falseness of those to which they are opposed should be made clear.

3. More effort should be made to circulate distinctively Christian literature. There should be in the vestiment of every church a rack containing tracts, not only on missionary subjects, but also on doctrinal subjects, the various catechisms of the Church, and copies of the "Intelligencer," among them. Indicate the price in each case so that a coin in payment can be dropped into an appropriate receptacle. The cost of the literature would thus be met. A committee on Christian literature in each church could easily see to replenishing the supply.

4. Our young people should be informed as to what is involved in a

surrender to the Catholic Church in the matter of mixed marriages. How many pastors, even, much less parents, can tell what the Protestant party is required to sign? No Protestant should marry a Catholic if the latter is unwilling to be taught what Protestant teaching is.

5. The essential unity of the great Protestant denominations should be more fully emphasized. Why cannot the bulletin of every Protestant church be headed thus:

"Evangelical Christian Church,"

with the denominational connection below it. In all our churches are members who have come from other denominations. Our denominational unities so outnumber our differences that the change of denominations causes no great shock. "Evangelical" is a New Testament term. Our denominational names are not. Why not proclaim our essential unity?

6. We should use our friendship to endeavor to convert Roman Catholics to the true Christian faith. In all our churches are men and women who were brought up in the Catholic Church. Ever since Domine Magapolensis, the third pastor of the Collegiate Church, affirmed that he had been converted from Catholicism in his twenty-third year when a student for the priesthood, and stoutly defended his faith in a letter to the priest Le Moyne written in 1658, converts have come into our churches, and have been staunch defenders of the evangelical truth. For the most part they have come in one at a time.

There are, however, in the metropolitan area over fifty Italian evangelical churches, all the members of which—and nearly all the pastors—are former Catholics. There is a mission in New York City at which a Sunday afternoon service seldom passes at which some former Catholic does not testify of the saving grace of God that brought him or her out of darkness into light. The idea is spread by Rome that all converts are to Catholicism. Quite the contrary is the fact. Romanists need the Gospel of the grace of God that their loyalty may be turned to Christ instead of to the Roman Church. When so turned they see His Kingdom as a spiritual force with Jesus Christ the exalted Saviour at its head, instead of an earthly organization led and dominated by a sinful usurper in the city of Rome, who blasphemously calls himself the supreme vicar of Christ, when Jesus, as we know, appointed the Holy Spirit to that supreme office. No organization that has deliberately persecuted all evangelicals, as it has done in Mexico, and has cruelly deceived and robbed the people, fastening upon them cruel superstitions, can be for us the true Church.

7. We must stand by a more strong and vigorous program of evangelism. The emphasis must not be placed so much on the raising of money, important as that may be, but on the winning of men and women to the Gospel of Jesus Christ and to loyalty in His service and to service in and for the Church of which He is the true and ever-living Head.

HENRY VIII AND THE ANGLICAN CHURCH

The London Catholic Herald, in an article, on July 17, asks (in response to Dean Inge, who had described the Roman Church as "a bloody and treacherous corporation"), "What is the 'corporation' or department of State (Church of England) to which this vulgar slanderer (Dean Inge) belongs?" and answers its own question as follows:

"It is a State-made thing, founded on the multitudinous adulteries of one of the most brutal and sanguinary monsters who ever sat on an English throne—the English Nero. He was its author and head, self-made. It is his church. . . .

"In some such language as his disciple uses so constantly would Beelzebub describe the beloved church of millions of this land and Empire, and of some 300,000,000 souls all over the world.

"To that unsavory foundation and to that honorable tradition of persecution, theft, lying, calumny, tyranny and immorality Dean Inge owes his job. And he is true as the Needle to the Pole to its worst aspects."

Limits of space prevent our dealing with this large subject at any length, but a few points can be briefly set forth:

1. For thirty years previous to 1485 England suffered all the evils of civil war waged by the partisans of the House of Lancaster, whose badge was the Red Rose, and the House of York, whose badge was the White Rose.

2. In the last battle, Bosworth Field, Richard III was defeated and slain.

He was succeeded by Henry VII (Lancastrian) who, by his marriage with Elizabeth, daughter of Edward IV (Yorkist), united these factions and became the first sovereign of the Tudor line.

3. Henry VIII was the second son of Henry VII.

4. The Princess Katherine, daughter of Isabella the Catholic of Spain, was born in 1485, and in 1501 married Arthur, Prince of Wales, eldest son of Henry VII. She was left a widow five months later.

5. King Henry VII and King Ferdinand, of Spain (Katherine's father), decided soon after that Katherine should be transferred, with the inheritance to the new heir to the English throne, Prince Henry, then only twelve years old.

6. The marriage of a man to his brother's widow was contrary both to English national law and Roman canon law.

7. At the instance of King Ferdinand, Pope Julius II reluctantly granted a dispensation for the marriage. According to a Minute of a Brief of that Pope, March 13, 1504, the Papal agent was instructed to tell Ferdinand that a marriage which was at variance "a jure et laudabilibus moribus" could not be permitted "nisi maturo consilio et necessitatis causa" (Rolls House MS.)

8. Henry VII died April 21, 1509, and Henry VIII married his brother's widow June 11 of that year.

9. Between that year and 1518, at least three sons were born, who all died

in infancy, and the Princess Mary, born in 1516, was delicate from the time of her birth.

10. These occurrences and other personal mishaps of the Queen were regarded by Henry as due to God's displeasure because of the marriage.

11. If the sickly Princess survived her father, her accession to the Throne would offer a temptation to insurrection. If she died, and the King had no other children, a recrudescence of the Wars of the Roses appeared almost inevitable.

12. Henry commenced no proceedings for a divorce till 1527.

13. In the previous year the Bishop of Bayonne had commenced negotiations for a marriage between the Princess Mary and the Duc d' Orleans, son of the King of France. It was this prelate who at the first conference raised the question, in the name of his Government as to the validity of the dispensation of Pope Julius II as affecting the legitimacy of the Princess. Shakespeare evidently knew of this, for in Scene 4, Act 2 of "King Henry VIII" are sixteen lines in which the King tells of this incident.

14. It was not till 1533 that the King's marriage with Katherine was declared void by the Archbishop of Canterbury.

15. Henry lived and died a Catholic, and in his will left money for masses to be said for "the repose of his soul." He not only did not believe a single Protestant doctrine, but persecuted to the death many of those who did. The fact was that he made himself, in fact, the head of the Roman Catholic Church

in England, although the Supremacy Act of 1534 conferred the title upon him of "Supreme Head on earth of the Church of England."

In 1539 Parliament passed the Six Articles Act, which prescribed severe penal laws against Protestants. Walsh in "England's Fight With the Papacy" (pp. 115, 116) quotes from Pollard's "Henry VIII," p 439, this passage: "Without him [Henry VIII] the storm of the Reformation would still have burst over England; without him it might have been far more terrible. Every drop of blood shed under Henry VIII might have been a river under a feebler King. Instead of a stray execution here and there, conducted always with a strict regard to legal forms, wars of religion might have desolated the land, and swept away thousands of lives. London saw many a hideous sight in Henry's reign, but it had no cause to envy the Catholic capitals that witnessed the Sack of Rome and the Massacre of St. Bartholomew; for all Henry's iniquities, multiplied manifold, would not equal the volume of murder and sacrilege wrought at Rome in May, 1527, or at Paris in August, 1572. From such orgies of violence and crime, England was saved by the strong right arm and the iron will of her Tudor King."

I could not afford to live one day without the Bible, and I yearn for the power to make it equally important to every human soul. Christ's lovely face looks forth from every page.—Russell H. Conwell.

AS CONCERNING MEXICO

On September 6th, the Mexican Episcopate issued a Pastoral to the laity, which contained several statements that seem curious to the non-Catholic reader. In the second paragraph, the people are told: "For the first time after 400 years, the Eternal Priest is absent from the house of God." We venture to say, however, that if any pious Catholic went into any of the churches, and prayed to Jesus Christ, our Blessed Lord was there, ready and willing to hear and answer prayer. The Bishops then say that "Jesus Christ, who, day and night was to be found in each of our temples *carrying on His mission as Saviour*, and now with Him the priest, has had to retire." The idea of any active work of "salvation" being performed by the Consecrated Wafer, is new to us. In over twenty years of reading of Catholic publications of all varieties we cannot recall one account of any work "as Saviour" being done by the Host.

The local priest is described as "the intermediary between Heaven and earth, who teaches the doctrines of the Redeemer, who regenerated your children with the waters of baptism." It is a matter of common knowledge that the priests of Rome do not give to their people in any country the teachings of our Lord and His apostles as set forth in their own Bible. Then we are told that after 400 years, the pastors have been wounded and "the bees have been dispersed." In view of the charges made by Government spokesmen against the hierarchy for despoiling the people, the expression "bees" is hardly felicitous, as it suggests an industrious insect

despoiling flowers of their sweetness. By a powerful flight of imagination Mexican priests to-day are depicted as enduring persecutions like those of the Christians under Nero long before the Catholic Church, as we see it, began to exist.

In one paragraph the Episcopate actually compares itself to our Lord Himself as He "appeared before His judges and the people."

The New York "Times" of same date had the text of the Bishops' Petition to Congress, and those who know anything of the history of the Roman Church and have any acquaintance with the Encyclicals of Popes Pius IX and Leo XIII (to mention only two) will regard such a sentence as this as written merely for Protestant consumption. "We demand liberty. We do not demand liberty for us alone, but for all religions. Modern society has wished to be founded upon a solid base of liberty." But we have not heard that any representations of this kind have been made either to Mussolini or to General Rivera, in Spain, with regard to the persecutions of Protestants now going on in those countries. But as even in this petition the Episcopate emphasizes the "independence" of the Church for which they ask, it is quite plain that they desire to make of the Church a privileged class, with the right to decide which laws they will obey and which they will not, recognized by the State.

Lower down we are told that the Roman Church has "ever been on the

side of true liberty and essential progress among men." Were this true Mexico would be far in advance of the United States as to "liberty and essential progress," because the Roman Church was there a hundred years before the Pilgrims reached New England. "Essential progress"—in the ordinary meaning of the words—is conspicuously absent, not only in Mexico, but in every land in which the Church has power. It would be interesting to learn just what the man who wrote that thinks of the "essential progress" of the lands that formed the Empire of Charles V since his death as we see them to-day, both in Europe and South America.



On October 11, a petition was presented to Congress by fifty-two leading business and professional men of Mexico, asking that "popular sentiment be heard" in favor of the clericals in Mexico. The document contains demands for liberty of teaching and of worship—two things specifically condemned by Pope Leo XIII, and which would certainly be denied by the present Catholic Dictators of Spain and Italy, if presented by Spanish or Italian Protestants.



In spite of the recent reversal of form by the head of the Knights of Columbus in regard to interference by our Government in Mexican domestic concerns, some militant Catholics, at the recent convention of the American Federation of Labor, tried to drive the Federation into the aggressive position prudently abandoned by the Knights. The Executive Council had, in effect,

adopted the "hands off" policy, but the Pope's catspaws succeeded in forcing the adoption of a report calling for an "investigation" of Mexican affairs. One Fitzpatrick announced in his address that "we" had "freed Ireland;" and Mussolini may be surprised to learn that he has been "knocked off his throne." The Mexican delegates were probably charmed to hear their country described as "an incurable cancer, so far as its labor movement goes." Three members of the Executive Council denied having at any time been deceived by the Mexican Government or its agents.

According to the N. Y. "Times," October 16, Deputy Gonzalo Santos had, in his place in Congress, charged that Adolfo de la Huerta, former President of Mexico; Felix Diaz, nephew of the late Porfirio Diaz, the Catholic Bishop of Sonora and the American K. of C. were fomenting the revolt of the Yaqui Indians in the State of Sonora.

Several Congressmen stated that the Government had evidence showing that the American Catholic clergy, the K. of C. and oil interests had raised \$4,000,000 to overthrow the Government and replace it with a group which had agreed to change the 1917 Constitution, especially in Article XXVIII, which refers to oil, and also in the land and mining laws.

"This evidence, it was said, was obtained in Washington and was now in the possession of President Calles, who was convinced of its authenticity."

Every Sunday-school superintendent in the country should have a copy of "Foxe's Book of Martyrs."

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

WHAT IS TRUE "CONVERSION?"

Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying . . . repent and believe the Gospel.—Mark 1, 14, 15. (The only place in the writer's New Testament where "metanoia" is not translated "do penance," or some similar term.)

[Jesus] said: Amen. I say unto you unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven.—Matthew xviii.

Be penitent, therefore, and be converted, that your sins may be blotted out.—Acts iii, 19. (Words of St. Peter.)

If then any be in Christ a new creature, the old things are passed away, behold all things are made new. (2 Cor. v, 17.) [The King James Version reads: If any man be in Christ, he is a new creature.]

On Aug. 26, 1926 Mr. Charles Baker wrote in The Jersey [City] Journal that he would use only one argument to prove that the Roman Church was "the only true" Church. That was this: "Our Lord said to Peter, 'Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall never prevail against her [sic]. The Holy Roman Catholic Church is the only Church that dates back to that time, and, therefore, must be the true Church of Christ.'"

On Sept. 15, in another letter, he wrote that in his previous one he had "conclusively proved" his proposition and lower down gave his "promise to be converted to that Protestant Church which he [Mr. Norlief Johnson] shall prove to be the Church to whom our Lord said, 'Whosoever heareth you, heareth me.' (Luke x, 16.)"

Passing by the fact that the words quoted by Mr. Baker were not addressed to "the Church" at all, but were spoken to a company of disciples being sent forth on a missionary tour, we have a curious idea of a layman's conception of what "conversion" is—namely, the mere substitution of one set of theological tenets for those of another denomination.

Now the question of what "conversion" really is constitutes a vital matter for every individual. In brief, the King James rendering quoted above puts it in very few words—the becoming "a new creature." And we have seen no better description, set forth somewhat at length, than that written by Papini, a Roman Catholic writer, in his "Life of Christ," pp. 73, 74. And the passage is the more noteworthy because the writer appears to hate Protestantism and the leaders of the Reformation, and the rest of the

book nowhere suggests any accurate knowledge of Protestant theology. In commenting on the text, Mark i, 14, 15, quoted above, he says:

It is true that Jesus added, "repent," but the old word has been distorted from its true and magnificent meaning. The word of Mark—"metanoieite"—should not be translated "repent;" "metanoia" means rather the changing of the mind, the transformation of the soul. Metamorphosis is a change of form, "metanoia" a changing of the spirit. It ought rather to be translated "conversion," that is, the renewing of the inner life of man. The idea of "repentance" is only an illustration of Christ's command.

As one of the conditions of the arrival of the Kingdom and at the same time as the very substance of the new order, Jesus demands complete conversion, a revolution of life and of the common values of life, a transmutation of feelings, of opinions, of intentions. This He called, speaking to Nicodemus, "the second birth." Little by little He was to explain in what way this total transformation of the ordinary human soul is to be effected. All His life was devoted to this teaching and to setting the example. But in the meantime, He contented Himself with adding one conclusion, "Believe in the Gospel." . . .

With those few words, obscure to the majority of men, Jesus began His teaching. The fullness of time the need to begin at once! The coming of the Kingdom, victory of spirit over matter, of good over bad, of the saint over the beast, "Metanoia" the total transformation of the soul. The Gospel—the cheerful assurance that all this is true and eternally possible.

Which shows that this Catholic writer is better informed on this important question than many religious teachers in the Protestant world. For example, the New York "Times," June 27, 1926, contained an extract from "The Point of View," a "message" issued the day before at St. George's Protestant Episcopal Church, New York, in which Rev. Karl Reiland was quoted as saying:

"Conversion is only a change of mind, heart or purpose for those who need the change. Salvation, regeneration, election and the like, are matters of development and growth. They are progressive, not explosive. We are men, not mushrooms. Being 'born again' is a matter of hard work, not holy water. Regeneration is evolution, not an electric shock."

We make bold to say that Dr. Reiland could not produce one text or passage from Scripture in support of the proposition that "salvation is a matter of development and growth." Of course we know about "growth in grace" experienced by those who are already "converted," but if the proposition just quoted were stated to a congregation of typical "down-and-outs"—slaves of liquor, drugs and vices against which they had vainly struggled for years, they would think the speaker was "crazy."

What sinners of all descriptions need, and the salvation provided by our Lord on the Cross, is, in fact, something highly "explosive," and only "progressive" in respect of the steps taken at the time to obtain it. The conversion of St. Paul could not well have been of a more "explosive" character than it was. From the accounts given both in Acts ix, and xxii, the period of time between the "shining of the great light" and the question, "What wouldst Thou have me to do?" could not well have been more than fifteen minutes' duration, at the outside. Yet, within that space of time, Saul was transformed from a persecutor into a servant of the Redeemer asking for orders. The same process did not occupy more than a few hours at the most in the case of Zaccheus, and an hour may be considered a liberal allowance for the passage from paganism to discipleship of Christ on the part of the Philippian jailer. In these three cases—as in that of Matthew the tax collector for the Roman Government—the explosion destroyed the way of livelihood in which it found those who experienced it.

Nor is "conversion" the result of "hard work," as can be testified to by nobody better able to do so than pious Roman Catholics. All their lives long they have been taught that good works will help to bring their souls to Heaven at last. Nobody knows better than they how useless have been all their efforts to bring any spiritual life or power into their experience through their mass attendance, penances, prayers and faithful obedience to all the commands of their Church. They are now no nearer to the experience described above by Papini than they were when they started out. [In passing, it may be mentioned that there is not a word in Papini's book to suggest that he has any experience himself of "the renewing of the inner life of man" of which he writes so accurately.]

"Conversion" is the most blessed experience in this life for those who possess it. Indeed it is the treasure that all pious Catholics—and many who would not so describe themselves—earnestly desire, though they do not know it by that name, and their Church does not tell them that it even exists. And this in spite of its professions to be "the only true Church" of Christ, and the teaching of it is plain in the Catholic Bible itself.

"How can you obtain this experience?"

There are several essentials, and though they are all simple, they are by no means easy, so far as many individuals are concerned.

It is necessary to SEE. In all the New Testament cases mentioned above, Paul, Zaccheus and Matthew saw our Lord, and the jailer at Philippi saw His apostle. The first thing is to turn the eyes of your soul to Jesus Christ Himself and to tell Him in the simplest possible terms that you desire to be delivered from the dominion of those things in your life that bring you into condemnation by your conscience, against which you have unsuccessfully struggled for years—in other words, SIN. Address Him

directly, passing by the Virgin Mary and all the saints. You will soon see Him with your spiritual eyes, and your soul will hear His voice. He says, John vi, 37: "Him that cometh to me, I will not cast out."

The second essential is ACTION. When you hear His voice speaking to your soul, obey the words of the Blessed Virgin to the servants at the wedding feast in Cana of Galilee: "Whatsoever he shall say to you, do ye."

So the next thing to do after seeing is to repent in the New Testament sense—not merely to feel sorry, but to determine that up to the full limit of your will power, you will cease to do evil. This word "evil" will mean different things to different people. But there must be the determination to cut off—or cut out—in your life everything that you feel to be wrong, let the cost be what it will. In individual cases, this may mean "all that he hath." Nevertheless without full complete repentance of this kind, no conversion is possible.

This point having been reached, however, the next piece of action is putting up the hand of faith and receiving the great gift of God, purchased by our Saviour on the Cross—Salvation from the Guilt and Power of Sin. A sense of joy and of deliverance from the bondage of evil, may or may not be enjoyed immediately. Many persons so enjoy it, but with others it comes later. It is largely a matter of individual temperament and spiritual history. But if you have no such experience, thank Jesus Christ for having "saved" you, and believe that He has fulfilled His promise whether you feel any great joy or not. You are saved by faith, not by feeling. The joy of salvation will make its appearance in due time—the Lord's good time.

And the result will be the entire transformation of character. You will know by experience that old things are passed away, and that all things have become new, and this will be because you have experienced the explosive fulfilment of Ezechiel xi, 19: "I will take away the stony heart out of their flesh, and will give them a heart of flesh."

All this is for YOU—put it to the test and do it NOW.

Practises such as ring-kissing and kneeling in the streets before the high priests of Rome. Perhaps one of the menacing as well as beautiful features of the Congress was provided in the sight of an army of children, variously estimated as between 50,000 and 100,000 in number. All these—future fathers and mothers in this Protestant nation—it must be remembered are being educated in the anti-American principles

of their Church. Behind that again, the Encyclical "Quas Primas" of Pope Pius XI, with its insulting references to Protestants, and its bold claims for the supremacy of the Church over the State, as reactionary as Popes Boniface VIII, Pius IX or Leo XIII, though expressed in up-to-date terms. Fortunately the Mexican situation has at last made a break in Protestant "speechlessness."

RETELLING OF THE REFORMATION

This was the subject of an address at Christ's Mission service, Sept. 26th. Two passages of Scripture were read, one from Acts xxvi, where St. Paul told Festus and Agrippa of his conversion, and the other from II Corinthians xi, where he told of the hardships he had suffered in his obedience to the "Heavenly vision." He had been reformed and saved through faith in the exalted Christ. By many his mission was misunderstood, his purposes vilified, he was slandered, and called a fool, and mad. But none of these things moved him. He believed, and that rightly, that his efforts would result in the upbuilding of the Kingdom of Christ, for to this he had been called by God.

The speaker pointed out that the Reformation represented a great experience on a national or international scale, similar to that of Paul, recounted above. Hardships must needs follow a violent sundering of old ties, the full fruits of which could only be seen with the passing of the years. The fact to bear in mind is that Paul's work was ordained for him by God. Criticism of his work is a criticism of the Divine purpose to establish the Christianity of Christ as a world religion.

The speaker mentioned that the Reformation would be widely celebrated on October 31st, the 409th Anniversary of the nailing of the Ninety-five Theses on the church door at Wittenberg, by Martin Luther. While this was an important event, it was not really the beginning of the great liberating movement that spread over Europe. Follow-

ing the taking of Constantinople by the Saracens in 1453, and the scattering through the countries of Europe of the literature that had been confined within its libraries; new ideas were brought to the people. The translation of the Bible into the speech of the common people by Wyclif in England in the fourteenth century, and the awakening under John Hus in Bohemia in the fifteenth, were heralds, so to speak, of the work done by Luther in the sixteenth. Though Hus was burned at the stake in Constance in the hope of ending his "heresy," his influence in Central Europe was never greater than it is to-day. Luther in Germany, John Calvin in Switzerland, and John Knox in Scotland, were outstanding figures in the great awakening that gave life and power to the revival of evangelical Christianity, termed "The Reformation." Out of it came Protestantism, with all its characteristic benefits, culminating in Reformed Churches and Governments in Germany, Holland, Scandinavia, England, and—in perhaps its most complete form—the United States. These nations became "different" in proportion as they were leavened by the new doctrines, and cast off allegiance to the Pope and his autocratic and reactionary system.

As St. Paul was attacked and the Gospel he preached was opposed, so efforts are now made to discount the value of the Reformation by attacking its great leader. It is asserted that Luther was not a good man, that he had frailties of temper; that conditions fol-

lowing the Reformation were worse than those that preceded it; and that his whole work was a mistake.

But Luther had an experience like that of St. Paul. In neither case can the effect of their work be judged by conditions that were its immediate result. Many who observed conditions at Corinth and Ephesus were ready to believe him a meddler without a saving mission. These judgments were wrong, as the future proved. So with Luther and the Reformation: the great results—the development of great freedom-loving peoples, and commonwealths built upon democratic and not monarchical ideals, resulted. No one can see how these events could have happened without the Reformation of Luther. Pope Leo XIII himself, in the Encyclical "Immortale Dei," before condemning every form of civil and religious liberty, attributes the degree to which they prevail, to the Reformation. Christ Himself was thought of as a disturber, and considered to have made things worse instead of better. And many Jews wished profoundly that the Apostle had not disturbed them in their ancient orthodoxy. But the spread of the Gospel of Christ was an ultimate blessing. So with the Reformation. We thank God for the sturdy souls who saw clearly that Christian freedom meant the throwing off of the Papal yoke, and who were willing to endure to the end that that freedom should become a fixed possession of humanity. Let us rejoice in the fruits of the Reformation that have come to us as a blessed heritage.

Another Roman Catholic method of

endeavoring to belittle the Reformation is to claim that the Church knew and held all the principles that are embodied in our liberties, and would sooner or later have brought them forth to bless humanity; another way of saying that the Reformation was unnecessary.

The attitude of the Papacy is shown by what it did to resist these lovers of Gospel liberty. Every possible opposition was stirred up against them. The Inquisition was perfected as her weapon of repression. The speaker read some paragraphs from Professor George P. Fisher's "History of the Reformation," in which the terrible repressive power of the Inquisition in Italy and Spain was set forth. As a result these countries never knew anything but autocracy until, as a reflex from this country, a form of democracy was introduced. For this the people have never been really prepared, so that even to-day they are allowing the chains of political as well as of religious autocracy to be fastened upon them.

The speaker also reminded his hearers of the effort of Spain, through the Duke of Alva, to fasten the Inquisition upon the Low Countries. Again Professor Fisher's statements were read in which these efforts were summarized. To repress the efforts of the Netherland Provinces to secure their freedom Alva admitted that 18,000 of the leading men and women of Holland had been made to suffer persecution, and finally to yield up their lives as martyrs to the cause of religious freedom. But for the military efforts under William Prince of Orange, Holland would have fallen victim to the Inquisition as had Italy and Spain.

Her successful efforts, recognized in 1609, gave Protestantism standing and saved the day for religious and political freedom.

No, the Roman Catholic Church would never have brought the blessings of religious liberty. They are the hard won gifts of the Reformation and should be preserved at all costs.

Catholic "History"—the Reformation

"In Germany the rebellion against the Christian Church was led by Luther, an apostate monk. In England it was begun by an adulterous King, served by a greedy aristocracy and a time-serving episcopate; but the English people themselves never wanted the false religion, and resented it and fought against it, but by mingled cunning and violence it was finally fastened upon them. . . . Protestantism became the name of the new faith. Luther and Calvin, on the Continent of Europe, and the Kings and Queens of England were its founders and leaders, and by the favor of princes who enriched themselves on the Church's property, it obtained control of most of the nations of northern Europe. The fundamental doctrine was that the Bible is to be interpreted by each one for himself. As might be expected, this led to disputes, disunion, contention, and finally to most cruel religious wars, not only between Catholics and Protestants, but among Protestants themselves."—"A Brief History of Religion," The Paulist Press, New York, pp. 21, 22.

This is a fairly good specimen of the lying propaganda literature with

which this country is now being flooded, and the kind of "history" taught in the Papalist schools and colleges. The Boston "Herald," Sept. 26, said that according to the report of the diocesan supervisor of schools in the archdiocese of Greater Boston alone there are 156 Catholic educational institutions. The membership on the closing day in June was 84,092—an increase of 1,998 over the previous year, and 19,523 over ten years ago. To have these tens of thousands of children taught false history is a serious matter for the nation.

Papalist "Toleration"

"A letter from a number of ex-Roman Catholics in Montreal, Canada, which has been published in the Toronto 'Sentinel,' throws an instructive light on the methods of the Church of Rome in places where she has practically unlimited powers. Here is an extract from the letter itself: 'We have a shoe factory here that forces all its men to join the Roman Catholic Union or be fired. They have all got to see the priest this week. Some of them don't want to join, but they have got to or go. The Church has been weakened very much. That is why they have to get the men together under their control.' And then the letter goes on to add that the shoe company have on every floor of the factory a little altar with the statue of a saint, before which a red light burns all day, and each employee of the company must go to hear Mass in a certain church."—"Belfast Weekly

MUCH OUT OF LITTLE

About the year 1812 two English artillery officers, journeying through the Province of Quebec, overtaken by darkness, sought shelter in the home of a French-Canadian. Next morning they wished to make their host a present, but he firmly declined to accept any. One of the officers, as a little token of gratitude, left behind him a small Testament. The wife, a Roman Catholic, finding her husband interested, sought the priest's advice, and was told it would not be a bad thing if the Book were lost. It disappeared later, the elder son asking his mother before leaving home what had been done with the Book, searched the loft, found it and took it away with him. In his new home, after much time spent in reading it, he found out the difference between Papal and Protestant teaching. Later he and his family were received into the Church of England.

Sequel: Three sons grew up. One is rector of an important church in Winnipeg, another is a minister to the French-speaking Canadians in his native province, Quebec; the third is an agent of the C. C. C. S. among the fishermen and farmers of Nova Scotia.

The daughters married clergymen, and three sons of the next generation are to enter the ministry.

The Sabrevoir Mission and schools in the Province of Quebec for the evangelization and training of young French Canadians is the direct outcome of this conversion.

ROME RULE FOR ENGLAND

In the Brooklyn "Tablet," Jan. 2, a long dispatch from Louvain gave a speech of Lord Halifax, the head of the "Anglo-Catholic" agitation in Britain to put the Anglican Church once more under the heel of the Pope. While he does not expect to live to see that disaster, he expects his children "to be present in St. Peter's Church, Rome, upon the day of the celebration of the first Mass of Thanksgiving for the reunion of the Church of England with the Holy Catholic Church." God forbid! The British nation has doubtless sinned against God in many ways, but we hope that the Divine chastisement may never take this appalling form. There is a warning for the American people in these words of Lord Halifax as to the indifference of the British people to the public display of Papal paganism. He said: "I recall the time when a small cross was removed from the top of an altar in one of our churches because its presence there savored of Roman image-worship. And now we erect all over the land monuments to the dead, topped not only with crosses but with crucifixes. Prayers for the dead used to be tabooed, now they are general. Our Book of Common Prayer has seen some changes introduced in it of late, all significantly Catholic. The Book is so Roman that someone said, 'If all Anglicans adhered faithfully to its teachings the difficulties of a reunion with Rome would be smoothed over at once.'"

MAGNA CHARTA AND MEXICO

In "The New Age" (Washington) for September, Albert H. Putney writes, in an able article about Mexico:

There is one claim made by the Roman Catholic Church, the truth of which must be acknowledged by everyone, and that is the claim that the Roman Catholic Church never changes.

There is a very striking resemblance between the fight that the Roman Catholic Church is now waging against the reforms of the Calles administration, and the fight which it waged, in the thirteenth century, against the English Magna Charta, the first great stone of the foundation upon which the principles of English and American liberties have been built up.

Roman Catholics to-day are fond of calling attention to the fact that the barons of England who wrested the Magna Charta from King John were all members of that faith. This is true, as Magna Charta antedates the Reformation; but it must be added that the Pope excommunicated the barons who took any part in securing the grant of this wonderful Charter, and ordered the people of England to submit without conditions to the rule of the worst king who ever ruled over England.

Conflict in England

John Richard Green, in his famous "History of England," describes this conflict in part, as follows:

'It was not without definite purpose that he had become the vassal of Rome. While Innocent was dreaming of a vast Christian empire with the Pope at its head to enforce justice and religion

on his underlings, John believed that the papal protection would enable him to rule as tyrannically as he would. The thunders of the papacy were to be ever at hand for his protection. . . . His envoys were already at Rome, and Innocent, indignant that a matter which might have been brought before his court of appeal as overlord should have been dealt with by armed revolt, annulled the Great Charter. . . . From Berwick the king turned back triumphant to coop up his enemies in London, while fresh papal excommunications fell on the barons and the city. But the burghers set Innocent at defiance. 'The ordering of secular matters appertaineth not to the Pope,' they said, in words that seem like mutterings of the coming Lollardry; and at the advice of Simon Langton, the archbishop's brother, bells rung out and Mass was celebrated as before."

It would have been a tragic day, not only for England, but also for the whole world, if the Vatican had succeeded in its fight against Magna Charta; and it will be a tragic day, not only for Mexico, but also for the whole world, if the Vatican succeeds in its fight against Mexican liberties.

"MIXED MARRIAGES"

Please send 25 cents in stamps for 6 copies of the reprint of the article on this important subject that appeared in our issue for February, 1926. It gives the text of the "pre-nuptial" agreement demanded by the Roman Church of all non-Catholic parties to such marriages. When you get the booklets, please mail five of them to friends in other cities mentioning this Mission and its work.

QUEEN ELIZABETH AND CATHOLIC "MARTYRS"

The issue of a Papalist propaganda sheet of large circulation, of Sept. 26th, is called "Catholic Martyrs' Number," the apparent object of which is to show that "two blacks make a white" by describing violent dealings by the Governments of Japan and England, and by an incident of the religious wars in France that happened in 1567.

The article referring to Queen Elizabeth's reign is now discussed. A long list of Catholics is given, with the dates of execution, with a note saying that most of these men "were being drawn and quartered in accordance with barbarous laws against the Catholic religion during the days of 'good Queen Bess.'" The "barbarous" features were applicable to all found guilty of treason against the Crown, whether Catholic or not. At the end of the article is this line: "Saints and Blessed of the Elizabethan Persecution, pray for us."

Any casual reader of the article would suppose that the laws under which these executions took place were directed against "the Catholic religion," as a cult, and that these persons suffered "martyrdom" for adherence to the purely doctrinal tenets of the Roman Church, as Protestants did in the reigns of Henry VIII and "Bloody Mary." Henry VIII, educated in his youth for the Church, was no mean theologian of his time, and there are on record details of at least one dispute on transubstantiation with one of the men he burnt. Practically all who perished on the gallows under Elizabeth were executed not as mar-

tyrs to a faith, but as active rebels against the Government.

In 1912, Walter Walsh, F. R. Hist. S., of London, published a large volume, "England's Fight With the Papacy." Mr. Walsh was one of the most careful, accurate and painstaking historians of our time, and all through the book are citations from Catholic writers in support of his statements, with "chapter and verse" given. Six chapters—pp. 147-243—describe the innumerable activities put forth by Catholics of all ranks of life, from Popes to pages, and of several nationalities, not only to overthrow her Government, but to assassinate her. While impossible to deal more than cursorily with the events of a reign lasting from 1558 to 1603, at least a few of the more important incidents dealing with Catholic "martyrs" may be set forth. The Vatican campaign against Queen Elizabeth commenced with her accession to the Throne. In Rome, Sir Edward Carne had acted as Ambassador for her predecessor, Queen Mary, and Elizabeth requested him to inform Pope Paul IV of her accession. The Pope replied that England was held in Fee of the Apostolic See; that Elizabeth could not succeed, being "illegitimate;" that he could not contradict the declarations of Clement VIII and Paul III; and that "it was a great boldness to assume the name [of Queen] and Government without him." Nevertheless, if she would renounce her pretensions and place herself in his hands he would do whatever might be done with the honor of the Apostolic See. This reply ended communications between the Queen and the Pope.

On May 6, 1560, the next Pope, Pius IV, made a similar insulting offer to the Queen. The attitudes of these two Popes made it clear to her that the Papal power in England (always an inseparable mixture of the spiritual and the temporal) could not be abolished except by political weapons. No time, therefore, was lost in repealing the persecuting laws of Mary's reign, and those serving the power of the Pope. And the same Act that did these things received five laws of Henry VIII, and also restored ecclesiastical jurisdiction to the Crown. It also prescribed an Oath of Supremacy, which said, among other things, "no foreign Prince, person, Prelate, State, or Potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority ecclesiastical or spiritual within this Realm."

Until the flight of Mary Queen of Scots into England in 1568, followed by the Northern Rebellion in 1569, and the Deposing Bull of Pius V in 1570, the years were in the words of a Catholic writer in 1603, "happy, pleasant and quiet," and Catholic writers admit that the first "martyr" was not executed till 1570.

But as early as 1560 the Spanish Ambassador in London had written to Philip II that English Catholics resented Philip's non-intervention on behalf of the cult. One reason was that Philip was still hoping to marry her. Much pressure was brought to bear on the Pope to do what was later done by the Bull "Regnans in Excelsis," but political considerations prevented such action then. In 1569 Pius V sent a

priest to the North of England to stir up a rebellion, under the Earls of Northumberland and Westmoreland. The former paid for his treason with his life, and Pope Leo XIII in 1895 declared him a Beatified Saint—although the immediate object was to rescue the Queen of Scots from imprisonment.

On April 27, 1570, the Bull "Regnans in Excelsis" was issued, one paragraph of which read thus:

"And also the nobility, subjects, and people of the said Kingdom, and all others who have in any manner sworn to her, to be forever absolved from any such oath and all kinds of duty, fidelity and obedience, as We do by authority of these presents absolve them, and do deprive the same Elizabeth of her pretended title to the Kingdom, and all other things above said. And we do command and interdict all and every, the noblemen, subjects, people, and others aforesaid, that they presume not to obey her, or her monitions, mandates or laws, and those who shall do the contrary we do involve in the same sentence of anathema."

It is impossible even to guess the number of Catholics and non-Catholics for whom this paragraph was the death warrant. To its letter and spirit may be attributed practically all the bloodshed in Ireland from then down to our own day, for the hatred of England felt in Ireland and by people of Irish descent here may be set down chiefly to the propaganda of the priests of Rome; although no one will deny that in certain things the Irish people had good cause for resentment against the British Government. But much of English "oppression" was due to Irish efforts to enforce the spirit if not the letter of this Bull of Pius V.

On Sept. 2, 1570, the Spanish Ambassador wrote his master, giving the first glimpse of the Ridolfi Conspiracy, the purpose of which was to place Mary, Queen of Scots, on the English throne.

He had received his information from the Bishop of Ross, sent to him as messenger by the Scottish queen. Six weeks later (October 16, 1570) Mary wrote a hypocritical letter to Elizabeth professing affection for her and promising obedience to her if she were admitted to her presence. Ridolfi was an Italian banker, who acted in various capacities. Walsh gives several interesting pages to the persons and the plans of those who worked together with and through Ridolfi. In 1571 the Duke of Alva, after an interview with Ridolfi, seems to have suggested to Philip II the idea of the assassination of Elizabeth, and Lord Acton, a noted Catholic historian, in a letter to the London "Times," Nov. 9, 1874, said that Pius V justified the murder of the Protestant queen, and that on July 7, 1571, Ridolfi, being then at Madrid, the Council of State began "deliberations upon the proposed assassination of Elizabeth, and conquest of England."

In view of these things, of which only the merest points have been mentioned, no one need be surprised that the Government of Elizabeth not only began enforcing old laws, but enacted new ones.

The first Jesuit put to death was Thomas Woodhouse, who was indicted for high treason, in "denying her Majesty to be Queen of England" his reason being "Because our Holy Father, the Pope, hath deposed her." He died in 1573, and Pope Leo XIII put him in the "Blessed" class.

In the year 1583, Lord Burleigh, writing about the execution of certain priests said: "These, I say, justly suf-

fered death, not by force or form of any new laws established, either for religion or against the Pope's Supremacy, as the slanderous libellers would have it seem to be, but by the ancient temporal laws of the Realm, and, namely by the laws of Parliament, made in King Edward III's time about the year of our Lord 1330."

Burleigh also directed attention to the fact that while, up to 1583, about sixty priests had been executed in twenty-five years, in the five year reign of Queen Mary there were "by imprisonment, torture, famine and fire, of men, women, maidens and children, almost 400 been put to death." He also remarked that the Protestant martyrs "had never denied their lawful Queen, nor maintained any of her open and foreign enemies, nor procured any rebellion or civil war, nor did sow any sedition in secret corners, nor withdrew any subjects from their obedience, as these sworn servants of the Pope have continually done.

And what was true when Lord Burleigh, the Treasurer of England under Elizabeth, said of those who had perished for High Treason against the Crown can be assumed of those who paid the penalty of their crimes during the remaining years of Elizabeth's reign.



In this connection it may be noted that in the "Tablet" (Brooklyn) Oct. 9, is an article by "one of the highest leaders" of the Mexican League for the Defense of Religious Liberty about this boycott in that country. This consists of "a buyers' strike for the pur-

pose of reducing to a precarious condition the finances of the Republic, which would result in diminishing revenues of the Government." While this kind of treason takes a different form from that practised by those Catholics who were "martyred" under Queen Elizabeth, the spirit is the same. Complaint is made of "cruel persecution"

on the part of the Government in defending itself against its enemies. Whether all the incidents of arrests and of murder told are in line with much of Catholic "history" is uncertain. So far as we know there is not a Government on earth that refrains from "persecution" of those who make active warfare in any form upon it.

RESTIVE ARGENTINA AND BOLIVIA

A special cable to the New York "Sun," September 22nd, from Buenos Aires, said:

Buenos Aires, Argentina, Sept. 22.—The Socialists held a mammoth anti-church manifestation Sunday afternoon, in front of the cathedral in Buenos Aires, demanding the separation of the Church and State. The demonstrators paraded down the Avenida de Mayo with red flags and anti-church banners, some of which read: "One school to every church, one sports event for every Mass, sunlight instead of candlelight." Others demanded the separation of the Church and State, and the liberty of every man to worship as he chooses, or not at all.

The Socialist manifestation was occasioned by the Senate's consideration of the candidates whose names are to be presented to the Vatican, and from among whom the Pope will appoint an archbishop. After a year's deadlock the Senate has begun consideration of new candidates for the archbishopric. It is customary for the Argentine Government to send the names of three prelates to the Vatican, and the Pope appoints one.

The Minister of Foreign Affairs attended Saturday's session of the Senate and protested against the publicity given the documents that he sent to the Senate concerning the conflict with the Vatican. The leader of the Socialist party in the Senate declared that the documents were of public concern, and denied the Minister's right to maintain secrecy.

The manifestation by the Socialists indicates that they are making an issue of their demand that the Church and State be separate. They want the present Government church subsidies used for schools.

The Argentine Socialists are openly sympathetic with the Mexican Government's attitude toward the Church, and they demand action here before the Church becomes as strong as it was in Mexico.

According to an article in a Baptist paper, quoted in the Toronto "Sentinel," Sept. 30, last Spring the Bishop and clergy of La Paz, Bolivia, started a campaign to raise a sum equal to about \$1,000,000 for the "civilizing of the poor Indians." One item on the program was influencing the new

President to pass a law for an outlying province forbidding anybody but themselves to work among the native tribes. This caused a violent anti-clerical outbreak, in which all the posters put up by the clergy were covered up by others offering 15 cents reward to anyone who could show that the clergy had ever done anything to help the Indians in 400 years. In the press, too, "all the hushed priestly scandals of the centuries went floating everywhere in print." Two large mass meetings of students took place—one in front of the Bishop's palace, from which went up shouts in an endless echo: "Down the Roman clergy," "Down the Bishop of La Paz and his black heart," "Down the Roman Church," "Down the Pope."

At the second mass meeting they jammed about the President's palace and after a number of speeches the same determined enthusiasm manifested itself, refusing admission to the "Mexican Bishops," and demanding the "separation of Church and State."

Rome Wins in Chile

A move to oust Catholic chaplains from the army has been defeated in the Chamber of Deputies by the Conservatives-Radical combination. The movement to discharge the chaplains dates back to the adoption of the Constitution in 1925, under which Church and State were separated.—New York "Herald-Tribune," September 3.

Catholic Open-Air Conversions

A healthy advance throughout the Territory is reported by Lieut.-Colonel

Edward J. Coles, Chief Secretary of The Salvation Army for South America (East). A remarkable feature in many of the open-air meetings conducted by Lieut.-Commissioner Turner, and Mrs. Turner, has been the number of drum-head conversions. In a crowded ring at Buenos Aires, Argentina, three seekers came voluntarily and knelt in the center to claim pardon of their sins. An immense impression was made on the astonished onlookers, as such sights have hitherto been rare.

The same kind of thing occurred the following Sunday in Montevideo, Uruguay, then in Cordoba, and then in smaller corps in the capital, until open-air conversions have become regular happenings. No sign of ridicule is to be noticed in the faces of the hundreds of spectators—all are profoundly respectful and reverent. Corps officers are following the Commissioner's example in making a definite "here and now" appeal in the open-air, and in several instances they have been successful in winning souls.

Tucuman, Argentina, is making excellent progress under the command of Adjutant Israel, who has been accorded permission to hold a meeting in the prison every month, to distribute literature, and to hold private interviews with individual prisoners. The municipality has promised a monthly grant towards the feeding of poor children. This is signal proof of public and official confidence in the Army's operations after only eighteen months in a city largely under the domination of the priests. Let us all pray for the conversion of South American Catholics!

THE GUNPOWDER PLOT

"The Sunday Visitor," a Papal organ with nation-wide circulation, a year ago quoted the following paragraph from the St. Louis "Post-Dispatch" of Nov. 5, 1925:

"Nov. 5, 1605—320 years ago—The Gunpowder Plot is frustrated. Plotting to blow up King James and Parliament in order to restore Prince Charles, a band of fanatical Jesuits, headed by Robert Catesby, succeeded after a labor of two years in planting thirty-six barrels of gunpowder in a cellar under Parliament House. One of the conspirators, Guy Fawkes, was actually in his place ready to set off the fuse when the plot was betrayed and Fawkes, with his confederates, were seized and executed as traitors in St. Paul's churchyard."

The Papal journal says that "there was not a single member of the Jesuit order among the conspirators of the famous Gunpowder Plot." "It is true that thirteen members of the band of conspirators were nominal Catholics." As every man among them knew he risked his life in the matter, most people would regard their Catholicism as rather more than "nominal." "The Government was not able to prove that Father Garnet [Provincial of the Jesuits in England] was a party to the plot or that he had ever learned of the Plot outside of the confessional." "It is true that Father Garnet had heard, outside the confessional that some kind of a plot was on foot, but his knowledge was not definite, and he thought at the time that it

was not his duty to inform, thus, in all likelihood, placing innocent persons in jeopardy." The gist of the last paragraphs is that the Government itself was really the author of the whole scheme, which was "exactly what those who had profited by the confiscation and sale of Catholic Church property needed to establish their ascendancy." A suggestion that will, at least, have the merit of novelty to many readers.

James Walsh, F. R. Hist. S., one of the most conservative, painstaking and accurate writers on Roman Catholicism, in his book "England's Fight With the Papacy" (1912), devotes 24 pages to this Plot. He gives citations from the following works, among others: "The Condition of Catholics under James I," edited by John Morris, S. J.; Foley's "Records of the English Province," S. J.; "Criminal Trials" Tierney's "Dodd's Church History"; Taunton's "History of the Jesuits in England"; "Calendar of Spanish State Papers"; "During the Persecution: Autobiography of Father John Gerard of the Society of Jesus"; Lingard's "History of England." Pages 269-271 deal with the religiousness of various individual conspirators. The chapter shows that the Gunpowder Plot was really the continuation of what Mr. Walsh calls the Spanish Treasons, which had begun before the death of Queen Elizabeth, the purpose of which was to hand the country over to the King of Spain. A report of the Spanish Council of State, Dec. 5, 1602, to Philip

III is cited, which begins thus: "In accordance with your Majesty's orders, the Council has considered the papers sent by Father Creswell [a Jesuit] on the 29th of November. He points out the great age of the Queen of England, and the advisability of your Majesty taking the country before a male heir with new connections succeeds." The Council also suggests that "as your Majesty's main object is, and always has been, to bring England to submit to the Apostolic See. Your Majesty does not regard your own interests and those of your kin; and although at the request of the English Catholics your Majesty had at first approved of the nomination of the Infanta, you are willing, if they think it better for the end in view, for them to propose a person from amongst themselves, being a Catholic, and possessing the necessary parts. Your Majesty will cede your rights to him on fair terms of reciprocity, and will aid him with all your forces to obtain and hold the Crown of England against all pretenders." The death of the English Queen soon after this date and the unopposed accession of James I brought this chapter of the Conspiracy to an end. It was the discovery of this conspiracy that caused the Royal proclamation of Feb. 22, 1604, ordering all Jesuits, seminary and other priests to leave the realm.

But King James showed, in his speech at the opening of Parliament, March 19, 1604, that he drew a sharp distinction between the laity and

their priests. Of the laity he said there were two classes—one, of "quiet and well-minded men, peaceable subjects," and the other, those who had "changed their coats only to be stirrers of sedition and perturbors of the commonwealth." As to the clerics, he declared that "as long as they maintain one special point of their doctrine and another point of their practise they are in no way sufferable to remain in this Kingdom. Their point of doctrine in that arrogant and ambitious supremacy of their head, the Pope, whereby he not only claims to be the spiritual head of all Christians, but also to have an Imperial civil power over all Kings and Emperors; dethroning and decrowning Princes with his foot, as pleaseth him, and dispensing and disposing of all Kingdoms and Empires at his appetite. The other point which they observe in continual practise is the assassinations and murders of Kings; thinking it no sin, but rather a matter of salvation, to do all acts of rebellion and hostility against their natural Sovereign Lord, if he be once cursed, his subjects discharged of their fidelity, and his Kingdom given a prey by that three-crowned Monarch, or rather monster, their head (Cobbett's "Parliamentary History," vol. I, p. 983).

The last sentence describes the Bull "Regnans in Excelsis" issued against Queen Elizabeth by Pope Pius V, and the Gunpowder Plot was intended to be a concrete example of the "practise" of assassination of kings.

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